DIVINITY SCHOOL LIBRARY HARVARD UNIVERSITY

Vol. 5. No. 2.] [February, 1891.

THE

NEW JERUSALEM MAGAZINE.

CONTENTS.

I. Rationalism . . . . . *D. V. Bowen* 49
II. On the Cultivation of Beauty . . . . . *Chas. H. Moore* 56
III. The Uses of Suffering . . . . . *H. P. Chandler* 63
IV. The Olive . . . . . *John Worcester* 67
V. Swedenborg's Doctrine of Delights . . . . . *Ella F. Mosby* 72
VI. Swedenborg and the Religion of the Future . *Edwin C. Pierce* 75
VII. Swedenborg Studies 83
VIII. Infestation. (Poetry.) . . . . . *W. B. Haseltine* 88
IX. Upharsin and Peres . . . . . *T. O. Paine* 89

Book Notices:

Protestant Foreign Missions, 90.— Memoir of Emily Elizabeth Parsons, 91.— The Presbyterian Review, 92.— Helpful Thoughts about the One True God, 92. —The Good Light, 93.— What the Angels see, and other Rhymes for Children, 93.

Monthly Notes and Comments:

The State after Death, 93.— The New Church Abroad, 94.— "Emphasize the Agreements," 94.— The Ultimate Design of Man, 95.— Unwritten Sermons, 95. —Cost of Converting the Heathen, 96.

PUBLISHED BY

THE MASSACHUSETTS NEW-CHURCH UNION,

No. 169 Tremont Street, Boston.

Printed by Duffy, Cashman & Co., Fayette Court, 603 Washington St., Boston.

Entered as second-class mail matter.

The New Jerusalem Magazine

IS PUBLISHED MONTHLY,

Under the Auspices of the

MASSACHUSETTS ASSOCIATION OF THE NEW CHURCH,

AT

No. 169 TREMONT STREET,

BOSTON.

Its object is to promote the reception in mind and life of the truths of the New Church, as set forth in the writings of Emanuel Swedenborg.

The two essentials of the New Church are, that the Lord alone is the God of Heaven and Earth, and that conjunction with Him is through a life according to the commandments of the Decalogue.

All business communications should be addressed to the "*Publishers of the New Jerusalem Magazine*, No. 169 Tremont Street, Boston."

All matter for insertion may be sent to "*The Editor of The New Jerusalem Magazine*," at the same office.

TERMS:

Two Dollars a Year (including Postage) **Payable in Advance.**
To Clergymen and Theological Students, One Dollar.
SINGLE NUMBERS, TWENTY CENTS.

The Volumes of the New Series bound in cloth, uniform style, are for sale at $2.50 each. Vov. IV. is now ready, and subscribers having numbers in good condition may exchange them for the bound volume, on payment of seventy-five cents. Single numbers of this series, and of most of the volumes of the first series, are for sale at low prices to complete sets.

The Children's New-Church Magazine,

PUBLISHED MONTHLY.

TERMS: $1.00 a Year (including postage,) **Payable in Advance.**

Remittances for either Magazine may be made in money or postal orders, to the Massachusetts New-Church Union,

169 TREMONT STREET, BOSTON, MASS.

THE

NEW JERUSALEM MAGAZINE.

VOL. V. — NEW SERIES. — No. 2.

FEBRUARY, 1881.

RATIONALISM.

RATIONALISM is a system of thought which is having great influence in the world. Proclaiming freedom of the human mind from dogmatism, from every kind of religious despotism, and liberty of religious thought, it has especial attraction for those who do not accept the popular creeds, or the Divinity of the Bible; and thousands of refined and cultured men and women call themselves rationalists, and identify themselves with this movement, who hope to find, in the philosophy which may grow out of this agitation of thought, something which will prove satisfactory to their intellects and hearts.

It cannot be denied that, at first, there is something attractive in the word "rationalism." A "rational" man is one who acts in accordance with reason, and, as religion is one of the most important affairs in life, it would seem that its reasonableness should be in proportion to its importance.

And when people are told that they must accept "mysteries," even false and absurd things as a part of their religious belief, it is not strange that there should be a re-action from blind faith to reason alone. Rationalism, however, has been long enough before the world, to show that it has been just as unsatisfactory to one seeking religious rest, as the old Theology. It has, indeed, enabled many to come out from the darkness and bigotry of the old irrational creeds, and the erroneous interpretations of the Bible. But here its mission seems to have ended. It has presented to the world nothing positive as religious truth. Regarded as

a system of critical denial, it has cleared away much rubbish of a superstitious theology; but to the great questions which the human heart cannot help asking, it gives no definite answers. Acknowledging no authority higher than human reason, and resting chiefly upon individual opinion, its affirmations are various and of an uncertain character.

We know many, and there are, without doubt, thousands, who calling themselves rationalists, who are unsatisfied. Their position is indeed better than the lethargy of the old "faith alone" system, for if they really love truth for its own sake, and it can be presented in a rational form, they will be led to seek true rest where it alone can be found,—in the Divine Word, whose spiritual sense has been opened, and constitutes the second coming of the Lord. One who has seen the irrationality of a tri-personal God, and the old scheme of atonement, the inconsistency of a personal Devil, the injustice of everlasting torment, and believes that the Bible teaches these doctrines, can never be expected to accept it as a Revelation, so long as he thinks these doctrines are taught by it. They say, "better no revelation than one which stultifies our reason and degrades the fatherhood of God; better no immortality than one which will bring endless sufferings to millions of our fellow-beings." And right here is where the New Church comes as a helper. It can say to such persons, "You are right; Revelation does not teach doctrines which are opposed to reason and justice." But we would ask them, Are you sure that the Bible does teach these things? If you think its literal statements teach them, we invite you to examine another method of interpretation. As rationalists are quite free to read and quote Zoroaster, Buddha, and other religious teachers, we shall feel at liberty, to present for careful examination, the writings of Emanuel Swedenborg. Such examination has satisfied many that the Bible is the Divine Word, a Revelation of spiritual things, and answers satisfactorily to the intellect and heart, those questions which reason and nature cannot answer.

Swedenborg announces himself to be the herald of a new dispensation of rational religious truth. Throughout his writings he insists on the faithful exercise of the understanding in matters of faith. Before his day, the Protestant and Catholic churches taught that religious doctrines should not be scrutinized by reason; that many of them were mysteries which people must not expect to understand, but should be accepted without questioning. But directly in the face of this, Swedenborg repudiates the false idea of his age, and insists that spiritual truth should be received rationally. He says: —

"In the New Church, this tenet 'that the understanding must be kept in subjection to faith, is to be rejected, and in place of it this is to be received as a maxim;' '*that the truth of the church should be seen* before it is received, and truth cannot be seen otherwise than rationally.' Who can acknowledge truth and retain it unless he sees it; and what is truth, not seen, but a voice not understood?" — A. R. n. 564.

Throughout his writings, he insists on the importance of receiving religious truth rationally, and of exercising our reason on whatever is presented us as truth; of seeing it with the mind's eye before we accept it. He teaches that blind belief is dangerous, and uses this strong language: —

"Shut peoples' eyes; stop their ears; that is, induce them not to think from any understanding, and then tell those impressed with some idea of eternal life whatever you will, and they will believe it; yea, even if you tell them, that God can be angry and breathe vengeance; that God can inflict eternal damnation upon any one; that God requires to be moved to compassion by His Son's blood, with any other extravagances of a similar kind. But open your eyes; unstop your ears; that is, think of these things from your understanding, and you will straightway see their utter disagreement with the truth." — D. F. n. 46.

Genuine rationality, however, as explained by the doctrines of the New Church, is quite different from the rationalism of the present day. Rationalists generally claim that

reason alone is the supreme arbiter of all religious and spiritual truth; that there is no need of Revelation. Among all the numerous and conflicting schools, from the most irreverential infidels and atheists to those who accept a kind of inspiration for the Bible, the human intellect is regarded as fully competent to discover religious truth for itself. Underneath all individual rationalistic creeds, this is the principal assumption. Now the New Church occupies a middle ground between those who demand a blind acceptance of doctrines without reason, and those who, like modern rationalists, either ignore Revelation or place reason above it. While maintaining that nothing is to be believed that is contrary to sound reason, yet it holds that *mere* reason is totally unable to discover spiritual and divine things. This truth, of course, will be denied by the rationalist, and he asks for proof of our position; and it is but fair that we give it. This proof consists essentially in showing the way we know anything. There are definite limits to the province of reason, and so to its legitimate use; and the writings of the New Church in teaching the nature and office of reason, show the necessity of a Revelation to inform us of those things which are above reason. The human mind is, at first, destitute of any ideas; through our senses we receive impressions from material objects; the memory has the power of retaining these impressions; by observation and experiment we acquire a knowledge of facts, and the qualities and uses of material things. Our faculty of reason, by its action of comparing and separating, gives us the power of discovering more facts of nature, which are in harmony with the first facts presented to our senses, but cannot make or discover a single truth higher than the natural. It is impossible to reason without something to start from, as it is impossible to see without objects, or to love without an object for the affections to rest upon. The premises of a rationalist are the sensible impressions made on his mind, and the facts he may have in his memory learned from other men.

Now we must have spiritual truths, facts upon which our reason may act, before it can see or receive spiritual knowledge. As there must be first a revelation to the senses, before we can know nature, so there must be a higher revelation to our intellect, before we can know spiritual things.

Reasoning from natural premises can never come to spiritual conclusions. By a knowledge of natural facts, only natural science can be formed. To discover spiritual truths by reasoning, or to enable the mind to see spiritual truths, we must start from spiritual premises or spiritual facts. Reasoning upon natural things brings the mind into such a state, — if there is a genuine love of truth for the sake of life, — that it will prepare one to admit the limitations of the natural, and to see spiritual truths when revealed; but our reason in its investigations of natural things, comes to a limit beyond which it cannot go. Physical science can attain only to the most external facts of the universe, even when it generalizes its many facts into one, and calls it a law. For instance, the tendency of all bodies to the centre of the earth, and of the planetary systems towards a sun, is called gravitation. What causes this it cannot answer. And so reason seeks to investigate the phenomena of motion, of vegetable and animal life. What causes these it cannot say. Now Revelation, in the light of the New Church, shows us the *causes* of all the facts of Nature by introducing us into the world of causes. Science on the natural basis cannot go beyond the line of antecedents and consequents; it is shut up entirely to the phenomena of Time and Space. The things of the causative world, or even the very existence of an inner world, cannot be known until they are revealed. And why should there be this sensitiveness on the part of rationalists to accept a supernatural revelation? Natural truths or facts cannot be seen without revelation as we have shown; and whether they be objects without, offered to the external senses, or spiritual facts presented in the Word, appealing to our enlightened rationality, we are

equally dependent for both, and must humbly receive them, and acknowledge our indebtedness for the same.

If, now, the rationalists should ask, as they often do, what will you give us in place of reason, this again shows a misapprehension; for we do not propose to give anything in the place of reason, but to guide you to a true revelation upon which to exercise your reason; and is it not highly rational to believe that the beneficence, which has provided for the physical man in furnishing an outward universe for our outward wants and satisfactions, should also provide a revelation for the education and satisfaction of the higher faculties and wants of our spiritual nature?

"But we have examined the Bible," says the objector, "and fail to see in it any evidences of its being the 'Word of the Lord.' If it is the criterion of religious truth, why do we have these hundred or more conflicting sects, each appealing to the Bible for proof of its doctrines? And then, he continues: 'Some parts of the Bible contradict others; some passages are opposed to science; some even countenance immorality, and a large portion of the Old Testament, as regards spiritual information, is trivial and unimportant; and besides, there are many things in the Bible from which no meaning whatever, is to be obtained.' How can you reconcile all this rationally with the idea that the Bible is the Word of God?"

Now, we can say to the Rationalist, from your position you reason correctly; judging from the merely literal sense of some portions the Word, we have nothing to say against your conclusions, and did we not see and know a better way of interpreting the Bible, we should not attempt to answer your objections. But the New Church claims and shows that within the letter there is a spiritual sense, and we are free to confess, that without admitting this, the objections which are raised against the Bible cannot be fairly answered. We do not ask you to lay aside your rationality in the least, but invite you to use this faculty to the fullest extent, to know whether, from the new position taken, you can see all

that is claimed; for Revelation can be no revelation to us until it is understood. And we would go with the rationalist, to the fullest extent, in his application of reason to religion and theology, only insisting that the premises upon which our rationality is to act, must be true; that the spiritual facts must be given before reason can see or judge them.

Yet, there is another truth that we must not forget, in drawing the parallel between Nature, as the needful basis for all external knowledge, and a spiritual Revelation or the Bible, as a needful basis for spiritual knowledge, and for the instruction and upbuilding of the spiritual man. As the scientist must love truth for its own sake, must find delight and satisfaction in attaining an understanding of the great laws of the external world, and in bringing them into practical applications; as the musician must love harmony, and be harmonious himself in his happiest states for his best efforts; so with the seeker of spiritual wisdom: the enlightened rational mind must obey the laws of heavenly wisdom as soon as he perceives them; and then there will be a consciousness of their truthfulness, and he will see, "that in keeping the commandments there is great reward."

So, instead of spending years to master the external evidences of the holiness and divinity of the Word, and even here depending to a great extent upon the testimony of others, we will at once proceed to what may be termed the spiritually scientific method of judging of the divinity of the Word. While we would not ignore external evidence, yet we would direct attention to what really constitutes the divinity of the Scriptures, its spiritual sense, and appeal to the intellect of each one, to see whether this does not prove the holiness of the Word: and the method by which the spiritual sense is obtained will soon be seen to be more than a theory of man's device, but to be of Divine Revelation, and of a nature so truly rational and beautiful that enlightened reason acknowledges it to be consistent with itself and all that is known of the economy and wisdom of God. It

will be seen that the Word, while treating of things personal, local, and temporal in its literal sense, in its spiritual sense, really treats of the eternal laws of our spiritual life; of principles that are universal, which have a living and present application to human minds at all times and in all places. We shall see how apparent discrepancies fade away and disappear, how immoralities which seem to have the divine sanction vanish as soon as the spiritual sense of such passages is unfolded, and whatever in the sense of the letter appears irrational and unjust, in the internal sense, it is seen to be full of the wisdom of the Lord.

We would ask the rationalist to examine for himself the doctrine of correspondencies, and see if it be not true; for we know that thousands, through such examination, have come to see the perfection and beauty of the Divine Word as they never saw it before; to see the power and beauty of spiritual truths which reason could not discover, but gratefully accepts as being just what it needs, to give it a full vision of eternal realities.

ON THE CULTIVATION OF BEAUTY.

The ideal of human life, as set forth in the teachings of the New Church, is one in which the principles of goodness and truth, governing all thought, feeling, and action, are so balanced and conjoined as to form a one more or less perfectly; and the visible expression of this union, we are taught by Swedenborg, is bodily comeliness or beauty.*

Beauty is thus a quality of high significance and value to men, and in proportion to their progress towards truly human states of life will this significance and value be more and more appreciated. Wherever beauty exists it is a consequence and indication of a state of order, and wherever it does not exist its absence is a sign that the conditions of

* D. P. n. 312. A. C. nos. 3880, 5199. C. L. n. 60. A. E. n. 1001.

things are correspondingly out of order. Thus in the heavens, where the life of everybody and of everything is from the orderly union of goodness and truth, all the forms that meet the eye are comely and beautiful. And, oppositely, in the hells, where the life of everybody and of everything is from the conjunction of the evil and the false, all the forms that meet the eye are deformed and ugly. Thus beauty ought not to be regarded — though it very commonly is regarded — as contributing to the mere outward embellishments, or sentimental pleasures of life; but it should be regarded as an important need of the soul. For beauty is as much an influence *for* good as it is an expression *of* good. The living principles, which are its soul, flowing forth and clothing themselves in beautiful forms, tend to react, through these forms, upon the open mind, and to inspire it with sentiments which are all heavenly, and which tend to quicken and perfect heavenly life.

The sense of sight is more constantly exercised than any other sense, and through it the mind is always receiving impressions the meaning and tendency of which we do not, perhaps, often enough reflect upon. All that we see in this world is not beautiful, and the constant effect upon us of that which is not beautiful, or which is the reverse of beautiful, is a matter which calls for more serious consideration than it generally receives. As a rule, we easily become accustomed to our surroundings, and, according to the character of these surroundings, and to our own character, acquire the habit either of deriving enjoyment from them, or of insensitiveness to them. By what we habitually see, and according to the manner in which what we see affects us, our sensibilities to the true enjoyments of vision are becoming, day by day, either quickened or deadened. If they are being deadened how great is our loss! If we are losing, or have in any measure lost, the capacity of deriving keen enjoyment and quiet satisfaction from the contemplation of beautiful things, are we not losing, or have we not, in a measure, lost, so much of what is most human in our lives? And

what is the inevitable consequence of this but that we shall, in corresponding measure, seek our enjoyments and satisfactions in sources that are degrading to humanity?

The questions: How may we rightly cultivate the sense of beauty, and how may we secure the largest amount of beauty in our familiar surroundings, are thus very important questions whose appeal ought strongly to affect all earnest people. The first of these questions is already substantially answered. A knowledge such as the New Church affords of what beauty is, shows us, in general principles, how it may be effectually cultivated. It shows us that the connection between our spiritual state and our capacity to appreciate beauty, is most intimate and inseparable: that just as bodily health is necessary to enable us to enjoy the flavors of good fruits and other wholesome food, so spiritual health is necessary to enable us to perceive what is beautiful in the forms that meet the eye. To the merely natural senses, however cultivated they may be, deformity may appear as beauty. It is only the disciplined spiritual faculties that can guide us safely in disentangling the confused medley of good and bad, of beauty and ugliness, which presents itself to us in many of the objects which meet us on all hands.

This gives us a key to the difficulty which frequently arises in some minds in regard to matters of taste in general, a difficulty which finds expression in the often asked questions: How shall we judge in such matters? Is not the taste of one person entitled to as much respect as that of another? Upon what are canons of taste founded? Now when we once recognize the principle just stated, that all capacity to appreciate beauty is dependent upon conditions of spiritual health, these questions are readily answered. We then see plainly that we can judge of beauty only in so far as we habitually refer all things pertaining to it to the tests of goodness and truth; and as we so far regulate our lives in accordance with these principles as to render our faculties of discernment clear.

Of course a capacity of full and absolute discernment is

no more to be attained in this than in other departments of human concern. We should, therefore, always be on our guard against assuming too much. But a man who faithfully endeavors to follow the path through which the principles of goodness and truth lead, will be little likely to assume too much. It is certainly true that those who follow this path will find beauty, and that it is not to be found on any other. The sense of beauty, therefore,— a sense which, if what has been said be true, is clearly one of those which most distinguish men from brute animals — may be cultivated by keeping the general aims and habits of life in accordance with what is good and true. It is true that some persons have a quicker susceptibility to impressions of beauty than others. And it is probable that mere goodness of life would never, in this world, conquer the natural obtuseness, or indifference to beauty, which is sometimes met with. Other cultivation is no doubt necessary. The more particular laws of beauty must be studied, and nature — whence is derived all beauty conceivable by man — must be watchfully examined; and the constant effort must be made to discriminate between what is orderly there and what is not. The arts of men, too, in so far as they set forth and illustrate the beauty of nature, must be faithfully studied.

But the general principle, that all right sense of beauty is dependent upon a state of moral and spiritual integrity, is a fundamental one. The history of the fine arts, in all ages, furnishes abundant illustration of this dependence. The arts of Greece grew with the growth of the people in orderly life and in obedience to such religious principles as they had, and declined in precise correspondence with the relaxation of their morals and religion. At first the indications of decline are hardly noticeable: the spirit and traditions of the strong time being yet dominant. But a relaxing of the salutary restraints of design — of the quiet temperance of form and simplicity of well ordered composition — which had controlled the forming and fully formed art, reveals itself. A more obvious grace is at first, perhaps, all that

distinguishes the declining art from that of full integrity. And thus there are examples in the time of early decline — such as the familiar Venus of Melos — which are extremely beautiful, though distinctly inferior to the sculptures of the Parthenon. But this beauty soon degenerated into sentimentality, and a coarsely sensuous spirit manifests itself with rapidly increasing prominence, which, joined with chaotic disorder in design, and with technical imperfection, complete the degradation of the art. It was the same with the arts of Italy. They grew into life and power with the mediæval Christian faith,* and declined with its decline. The art of the early Italian schools gives beautiful expression to such good and true principles as actuated the best religious thought and feeling of those times. But the evil impulses of the Renaissance were not long in converting this art into the means of expression of far different sentiments; and the power of conceiving and producing beauty was soon wholly lost in the Italian schools.

The arts of more recent times form no exception. They are exemplary as arts in the degree that they give expression to sentiments of delight in what is altogether good and true, and are degraded and degrading in so far as they give expression to opposite sentiments. There may indeed, as we have seen, be much beauty in art which is more or less ignoble in essential character. Beauty may, for a time, be perverted to ignoble ends. But it cannot long retain its character when thus perverted,— and it should be remembered that the beauty which was perverted in declining Greek and Italian art, was first developed through the moral and spiritual discipline of the preceding times.

All good art breathes a spirit of reverence towards, and

* In the times of the early Christian Church there was no living art. After the downfall of Greek art there was, broadly speaking, a long sleep out of which the arts did not fully awake until the 13th century. This was, it is true, a time of decline in the Church. But there was a great deal of beautiful Christian faith and life — especially among the industrial classes of Italy — and it was this which gave character to the artistic activities of the middle ages.

delight in Divine things. Art that does not breathe this spirit, and much more art that is openly opposed to it, is evil in its origin and influence. It is an obstacle in the way of the world's regeneration. We should look for this spirit of reverence for, and delight in, Divine things always. By this test we should endeavor to try everything that is presented for our acceptance in painting, sculpture, architecture, furniture, dress, music, poetry, the drama, or whatever else. Any pleasureableness which they excite ought to be strictly questioned, and unless it be found consistent with this spirit it should be resisted just as we should resist any other form of evil. So may the sense of beauty be rightly cultivated.

With regard to how we may secure the largest amount of beauty in our daily surroundings, it may be said that we must begin by desiring it for its own sake as an expression of orderly life; we must avoid all sophistication. If we would secure beauty we must guard well against that inordinate and exclusive pursuit of material ends which is inevitably destructive of beauty. We have not, hitherto, guarded, nor do we yet guard well enough against the evil of such pursuit. On the contrary it has been, and still is, so energetic as to do cruel injustice to that part of our nature which should render us appreciative of beauty. And this, in the light of what has been said above, is a consideration which ought to cause us to give more cautious heed to the character of our controlling pursuits in the future.

It is thought by many that we are now rapidly emerging from the deplorable condition in which our excessively utilitarian ideas and aims have so long held us; that there are signs, everywhere, of a hopeful development of the sense of beauty, and of healthful demand for what is beautiful, so that in the near future there will be no further ground for the reproach which, it is generally admitted, we have formerly been justly open to. Let us trust that it is, in some measure, really so. But if we closely examine the spirit and quality of that which is now giving us this comfortable feeling, we shall

find that it is not so hopeful as it may appear. We shall find, indeed, that it is very largely otherwise. And it is so because the principles which underlie true beauty are not practically acknowledged and made the basis of action in the new movement. Beauty is practically regarded as a mere outward embellishment of life, as something not amenable to definite moral and spiritual principles. That beauty can come into being only in correspondence with the growth of goodness and truth in the people, and that it must be, of necessity therefore, a matter of slow growth is not yet understood.

In our new æsthetic movements we are going on much too fast. It is impossible that after our long indifference to beauty we should suddenly blossom out into the full appreciation and possession of it. The first condition of secure advance must be a recognition of the fact that we are now so out of relation with all that makes beauty possible that we cannot rightly discern it, as a general rule. We require to see that, in the very nature of the case, much of that which passes for beauty cannot be really such. We have got to begin at the beginning, and proceed patiently and modestly. We must learn true principles, step by step. We must cultivate the faculty of seeing the beauty which nature presents to us; and our arts must be true to this beauty before they can become more creatively beautiful.

In those constructive arts which properly fall under the general head of architecture, our only safe course for the present, will be to limit ourselves to great simplicity of design; and to insist upon thoroughness of work in the best materials. No good art ever was, or ever can be developed in flimsy and false craftsmanship. In dress, and kindred matters, we should have chief regard to what is modest, becoming, and convenient; and we should permit no embellishments which are not consistent with these qualities. Above all, if we would secure beauty, we must guard from injury the loveliness of nature in all our landscape. Right cultivation, and right architectural works, do not injure the

beauty of nature, they greatly enhance it. But railroads and other great mechanical works, as at present constructed, do greatly injure natural beauty, and we ought, therefore, to be more careful how we extend them beyond what is actually necessary. And in so far as they are necessary we ought to do what we can to render them inoffensive, by directing them, even at some additional cost, where they will do least harm. The ends which railroads and kindred works serve, may, no doubt, be useful under present circumstances; but we ought not to forget, as we now practically do, that there are other more important ends to be sought by men, which these should not be allowed to defeat.

In these, and in kindred ways, might we secure beauty and make our lives correspondingly richer and happier. To carry out these principles we should have to make some apparent sacrifices; but in proportion as we form just conceptions of the nature and use of beauty, shall we feel the sacrifice to be, at most, of a lower to a higher good.

THE USES OF SUFFERING.

Suffering is the common inheritance of mankind. It excepts neither age nor sex. Riches and poverty are alike subject to it. As a part of regeneration, it must come to all. Of the Lord it was foretold, of mankind it is said,—"He is a man of sorrows and acquainted with grief." The states of living in Egypt, and wandering in the wilderness, in the regeneration, are periods of suffering, followed by ecstacy and delight when the dangers are past, the trials cease, suffering is ended, and "the land of hills and valleys," upon which "the eyes of the Lord thy God are always, from "the beginning of the year even unto the end of the year," is attained.

Suffering implies progress, which must ever be upward or

downward. The suffering in itself is not progress; but the manner in which we receive it, or the result it leaves on our character, shows the direction of the spirit's growth. Relief from suffering is a state of heaven; continuance in it is a state of hell.

One of the primal uses of suffering is that it causes us to look inward, to study our selfhood, and to learn that, as we turn from self towards the Lord and the neighbor, we approach happiness and heaven. When the lesson of suffering is rightly comprehended, we know how weak and frail our human nature is; but cannot we read between the lines how strong and noble are the possibilities of our spiritual nature?

Suffering, simply endured or tolerated, is not success. Often it cannot be avoided — is an inheritance and must be borne — but how it is borne, and what the sufferer's state is, when relieved, compared with what it was before, is the measure of success. Only thus can the kingdom of heaven which is within, come to us; only thus, through suffering or experience, trials and adversities, pain and sorrow, each and all met and mastered with the spirit of our Lord and Saviour. Had creation been otherwise ordered, all freedom of will would have been denied to man, and he would have been a machine. "What a landscape would be, which had no atmosphere above it," so would the life of this world be if the soul was not tried, for in no other way, but by trial, can a man know of what spiritual material he is made. An entire life, without suffering of any kind, would be like a princely edifice springing up in a single night, as it were, at the bid of a magician's wand; while the truth is, it must be built slowly by placing stone upon stone.

While suffering is the common lot of all, our lives are more or less under our control. The suffering is evidence of a state of disorder within, the cause of which it is our duty to eradicate and remove. He whose state is such that he can sin and not suffer (if that be possible) is low indeed. But for the tell-tale suffering evil spirits might get such control that our souls would be brought well-nigh to destruction.

Another danger, ever lurking near our human nature, is the temptation to nurse our sufferings. This method of attack is most common and insidious on the part of the evil horde hovering around us, and they find a weak spot in character when they appeal to self-commiseration. There is a sort of subtle pleasure, a treacherous satisfaction, in comparing our condition with those of other men and women; of claiming to ourselves, that having suffered much our reward should be proportionably great; of thanking God that we are not as other men are, and hypocritically putting on a sad countenance. This natural tendency is well known to the tormentors; and the suffering that follows any warning on the part of the soul tempted, should sound the alarm. The right course is to fight with all the power we are capable of, any condition of body or mind that we know to be disorderly; to spurn "all the kingdoms of the world" to win the victory over self-love.

Suffering may be either mental or physical. The former is deeper and harder to bear than the latter, and the result in the one case is more momentous than in the other.

In the earthly life of our Lord both kinds of suffering appear in parallel lines. He came to live the life each one must live, *i.e.*, a life on this earth, and His words show that He suffered both in body and spirit. He was tempted in the wilderness, He endured the pangs of hunger, as well as the sufferings of the higher and more interior part of His nature. We read, "From that day forth began Jesus to show unto His disciples how that He must suffer many things of the Elders and Chief Priests and Scribes, and be killed." We also read, "Being in great agony, He prayed more earnestly, and His sweat was, as it were, great drops of blood."

With the differences in our nature, we, in regeneration, must live as He lived and suffer as He suffered. It will be well with us, if after the struggle we may be able to say as He did,—"O! my Father, if it be possible, let this cup pass from me; nevertheless, not as I will but as thou."

That our Lord as to His humanity suffered, that all men must walk in His footsteps, who will deny? He not only suffered, but a part of His mission was to unbind the burdens, which He does for each of His children when the work for which the suffering was sent is finished.

How much of His written life and words are of those who suffer, of the poor and needy, of those in misery and distress, both of body and mind? He came to be tempted; He came to suffer. Indeed, the crown of His sufferings, "the passion of the Cross, was the ultimate of temptation by which He fully glorified the human in Himself; that is, made it divine." (A. C., n. 5045.)

The work that must be done in each man, must be done *in* him; no amount of suffering in another can do this work. So is it, as we read; "that by the passion of the Lord's Cross, thus by His blood, no one is purified, but by a life according to His precepts, as He Himself teaches in many places." (A. C., n. 10,026.)

When the Lord's earthly sufferings were over, on the way to Emmaus, He said unto them: "O! fools, and slow of heart to believe all that the prophets spake: Ought not the Christ to have suffered these things, and to enter into glory"? The same Lord says to each human sufferer, who has conquered sin, "*as* thy days so shall thy strength be."

If the days have been days of victory in trial and suffering, the reward of a heavenly Peace will follow. As there is no sting like that of Death in sin, so there is no delight surpassing that of the Life that attends victory over self-love.

There is a furnace in whose fires every heart must be tried. Therein the gold shall be separated from the dross. The furnace is this life. The fire is suffering, or trials and adversities of various kinds; the dross is self-love in its manifold forms, and the gold the unselfishness of a life raised to the highest standard of which it is capable.

"O fear not in a world like this,
And thou shalt know, ere long,—
Know how sublime a thing it is
To suffer and be strong."

It is sublime. It is a blessed state indeed, when in this life, man girds on the armor of Love to the Lord and the neighbor, for, "there is no fear in Love; perfect love casteth out fear"; then, suffering is followed by a strength unfelt before,—a strength which enables one to think and do the right thing at whatever cost, when previously temptation found a quick response, an easy victory.

"To suffer *and be strong.*"

If suffering be followed by weakness, then have we been tried and found wanting, but if by strength, joy shall be in heaven.

THE OLIVE.

The tree, which, from the importance of its benefits and the honor paid to it in ancient times, appears to represent in fullest measure the sacred influence of the tree of Life, is the Olive. It is a modest tree, of abounding fruitfulness, with graceful, yielding twigs, willow-shaped evergreen leaves, of dark olive tint above and silvery beneath, and a trunk which, as it grows old, allows its useless inner wood to decay away, preserving only the outer layers still serviceable to the fruit, which split up into a picturesque group of distinct, irregular stems.

Its flowers are small, white, four-lobed, very plentiful, giving place, as the season advances, to a generous abundance of olives. The trees readily grow from seeds, but they need grafting; for the fruit of the wild olive is small and dry. An olive tree begins to bear at about twelve years of age, but does not attain maturity till it has lived forty years. After that, if carefully tended, it can be depended upon for an annual yield of ten to fifteen gallons of oil for an indefinite period. No one knows how long it may live; but there are old trees in the neighborhood of Jerusalem believed to have grown from the stumps left by Titus when he destroyed the city in the year seventy.

Some of the olives are pickled, and constitute an important article of food in the countries where they grow; but most are pressed in the mill for their oil. The oil is pure nourishment, and is used freely in its native land as we use butter. It is also burned in lamps for its rich warm light, is made into soap, and is used everywhere to soothe and soften bruises and wounds, and to relieve the friction of delicate machinery.

These soothing, healing, cheering, nourishing properties indicate, as the spiritual correlative of olive oil, a knowledge of some merciful goodness. Only this would at once give so much support and nourishment to the mind, heal its wounds and bruises, relieve social friction and chafing, and furnish a standard of goodness by which, as in clear light, spiritual things can be seen truly and in their just relations.

But, while a knowledge of some kindly affection is surely represented by oil, there are many sorts and degrees of kindness which would answer the purpose more or less perfectly. Yet there are some things which are true of the oil of olives which can be said of no other oil; and there is a noble love which is similarly distinguished from every other kindly love. It is the purest and sweetest of all the oils which answer these useful purposes; and it was appointed, in the Divinely selected ceremonial of the Jews, as the means of consecration of priests and kings, and of all the buildings and furniture used in the service of the Lord. The only love of which corresponding spiritual things can be said with truth, is the merciful love of the Lord received consciously as from Him by men. The goodness which men in penitent states feel in their hearts when they humble them before the Lord, is mercy itself; it is absolutely unselfish love. It is known by no man so long as he thinks he is good of himself, and lives from his own impulses, guided by his own reason; but when he is fully conscious of his natural worthlessness and opens his heart to the Lord, a new love enters, and he begins to know how good the Lord

is. The knowledge of the goodness of God, which men have before they know the Lord as their God and their Saviour, is like the small dry berries of the wild olive. (T. C. R. n. 537,) But the knowledge they have after they know and acknowledge Him is like generous olives full of oil.

With such knowledge of the goodness of the Lord, kings and priests ought to be consecrated; for their business is to rule over natural and spiritual affairs from the Divine love of doing good to men. The Lord's own Humanity was called "the Messiah;" that is, "the Anointed," because He came to do upon the earth the works of the Divine Love. Such oil, also, is the "oil of joy" and the "oil of gladness" by which the faces of those who know and love the Lord are made to shine.

All the spiritual uses which correspond to the natural uses of oil, such knowledge of the Divine goodness performs pre-eminently well. Above all other knowledge it flames with warm light, showing all things as the Lord's own goodness sees them. It brings healing and strength and support to the deep places of the spirit. It is a knowledge of pure mercy, and gives patient charity amid social conflicts. It also cleanses the soul from stains which, like resin and fat, resist the water of purification; for, by the revelation of the Lord's generous goodness, it makes us ashamed of selfish indulgences to which we cling though we know they are wrong, and loosens their hold upon us.

The tree upon which this excellent fruit is borne, may be named from the fruit, *the tree of knowledge of the Lord's goodness*. Its seed is the confession that the Lord is good, encased in a strong shell from the truth that "none is good but One, God."

Planted in the soil of a good heart, this seed sends down its roots among the facts of creation, of human history, and of the Lord's Providence, seeking a solid foundation for its knowledge. Its leaves it raises into the air and sunshine, in the perennial desire to perceive the goodness of the Lord, and to lay up actual experiences of it. The materials gath-

ered by the leaves are those which constitute the knowledge of the Lord's goodness which olive oil represents; the leaves are therefore the faculty of feeling or perceiving that goodness among the various influences of life.

But it is one thing to perceive, intelligently, the Lord's goodness in His works and His Providence, and quite another to feel his love for doing good as a living spring in us when opportunity to do good is offered. The gladness of this most delicate, and living perception is represented by the plentiful yet modest blossoms of the tree, which are the beginning of fruitfulness.

The fruit of the natural tree is bitter when young, but in maturity is a sack of pure oil held firmly in its tissues, surrounding the single stony seed. Spiritually to mature the corresponding fruit is to bring into life the pure kindness perceived in the works of the Lord, and given from Him to His servants. They who are in the effort to live from the Lord, know better than others the pride of heart which naturally prevents the proper reception of His love, and the chastening of self which is constantly needed to bring it forth in purity. Their fruit, while immature, is necessarily bitter, though when mature it is the Lord's own goodness. And every fruit contains a new assurance that the Lord, and the Lord alone, is good, — an assurance alive with new desire to taste His goodness.

Of the fruit of the olive we have a Divine example in Psalm ciii., — a psalm which is full of perception and acknowledgment of the goodness of the Lord: —

"Bless Jehovah, O my soul;
And all that is within me, bless His holy name,
Bless Jehovah, O my soul,
And forget not all His benefits:
Who forgiveth all thine iniquities,
Who healeth all thy diseases;
Who redeemeth thy life from destruction,
Who crowneth thee with loving kindness and tender mercies;
Who satisfieth thy mouth with good,
Thy youth is renewed like the eagle's."

In the Mount of Olives our Lord was wont to rest after His days of labor in Jerusalem, because it represented His state of reception of the Father's Love, which comforted and sustained Him.

"An olive leaf plucked off" — a remnant of the life before the flood — was brought by the dove to Noah; which may be taken as a symbol of the perceptions of the Lord's goodness, traditionally handed down to the second church from the days of innocent openness to the Lord represented by Adam, and received not as a thing of perception, but of faith. (A. C. n. 879.) Growing upon the tree, it is a perception; plucked off for another it is a thing of faith.

Such perception of the Lord's mercy the second church had not; but the Lord's love is a love of doing good, and when received by men it may be felt secondarily as a delight in doing good to the neighbor. This secondary representation of the olive remained as a living thing in this church and was cultivated by learning the ways of goodness and living in them. The Lord's love perceived as mercy for us, is called by Swedenborg "celestial good"; perceived as love for the neighbor it is called "spiritual good" or "charity"; both are represented by the olive. (A. C. n. 10,261.)

The knowledge of holy states, which has been preserved in a Divine manner in our Sacred Scriptures, has come down less perfectly, and still in forms full of interest, in the myths and traditional customs of the Greeks and Romans. In the prayers of the ancient Greeks, "in cases of great distress, the suppliant would carry an olive branch, or a rod with wool twined round it, throw himself on the ground before the sacred image, and embrace its feet" (Murray's Manual of Mythology, p. 16), which custom seems to imply at some time a knowledge that a state of dependence upon the Divine Mercy is expressed alike by an olive branch and by lamb's clothing.

The Olympian Games were trials of skill—intellectual and physical—held in honor of Zeus the supreme God, on

the plain of Olympia. The prize of excellence was simply a wreath of olive (p. 17); as if in confession that a knowledge of the goodness of God is the chief of human wisdom.

Apparently for the same reason, it is related of Pallas Athene, called "Minerva" by the Romans, the goddess of wisdom, that she caused the first olive tree to grow from the bare rock of the Acropolis; and for this greatest of possible benefits to mankind she received the sovereignty of the land (p. 58). The prize of the games in her honor, at the festival called *Panathenæa*, "was a large painted earthenware vase filled with pure olive oil, the product of the tree sacred to Athene" (p. 113). One could hardly express more plainly the truth that a knowledge of the Divine Goodness is the noblest wisdom.

SWEDENBORG'S DOCTRINE OF DELIGHTS.

A very false idea is produced in the minds of many readers of Swedenborg by a misconception of the meaning he attaches to the word "delight," and the distinction which he draws between this and happiness. Without such knowledge, his descriptions of heaven and hell are liable to be misunderstood by careless or prejudiced readers, who may read only detached passages of his works. In a very full description of the nature of heavenly happiness in "The True Christian Religion," he relates the experience of many who had supposed that it consisted in various external delights or joys, such as delightful companionship, the exquisite loveliness of the spiritual land into which they had entered, the perfect fulfilment of all desires, the joyous chanting and praises of happy spirits. All of these, he says, are joys which the angels possess in heaven, but they exist from a deeper and more interior happiness which is spiritual — a state of the soul receptive of love to the Lord and the neighbor. A desire of usefulness from these affec-

tions is the vitalizing principle of angelic happiness, and the moving spring of their high activities. As for the loveliness and delights of heaven, on which our earthly thoughts so love to dwell,—"these," he says, "are joys to them, but not happiness." Happiness is the inner soul of these joys, and imparts life and flavor to them; without this higher principle they would grow insipid and tedious like the unearned luxuries of an idle and selfish life on earth; and the angels always look beyond their delights to the Divine Goodness, whose watchful love cares for all and seek to share their joy with others. The joy in the kingdom of heaven over one sinner that repenteth is an exquisite illustration of the nature of heavenly happiness.

"Every delight," says Swedenborg, "without its corresponding soul, grows more and more languid and dull, and wearies the mind more than labor." Nay, we may go farther, as delight may be torture (though this seems a paradox), for the ruling love in each soul renders everything in agreement with this love a delight, and if the nature of this is evil, the delights are also evil, and full of cruelty, vileness and pain. Such, and no other, are meant by Swedenborg's often misunderstood use of the expression "delights of hell" and the "insane delights" of unchaste love. Happiness, which flows from obedience to the laws of Divine Love, cannot exist in hell, or in any who are evil — cannot be even conceived by them. In all evil and false lives are coldness, hatred, violence, the gnawing of suspicion and anxiety, the darkness of remorse and terror, weariness and unsatisfied desire, punishment and want and inexpressible pain. There is no love or trust with them; no companionship, except that of misery and sin; nothing which an uncorrupted soul could regard without loathing and horror. They are ever turned away from the Divine Presence, and the very thought of His love, or even of the innocence of one of the little children, whose angels always behold His face, is unutterable anguish to these distorted and death-like lives.

All that is here said of hell may be said likewise of any

sin, as, for instance, of murder, or adultery and unclean affection, for these are from hell, and have their life there. So far as any wretched human soul yields to them he will enter into the experience of pain and desolation of which hell consists.

But the sinful nature unquestionably chooses sin. "Evil, be thou my good" is the language of his perverted free will. With this reversal of the end and desire of pure life, all things are transformed. The truths of knowledge and memory become false from the in-dwelling spirit of falsity, as the tempting demon uses even the holy words of Scripture for the proof of falsehood in our Saviour's hour of trial in the wilderness. In love which is not pure there dwells an inner core of hatred and contempt. So with the growth of selfishness, treachery and sensualism, every gratification of these evil passions is called delight, though it would be to a true heart the purest suffering. Can a worse hell be imagined for an innocent nature than to be introduced into the life and emotions of a Nero or a Caligula? Yet such were their delights. Every desire of healthy human nature becomes tasteless to the wicked; everything the good would shun or fear is an object of desire and effort to them. We have all seen this perversion exemplified in men and women around us, and alas, in our own souls, and know that, although so far as we give way to our unregenerate nature, we seek and desire the delights of evil, they can in no wise be said to give happiness. We realize in the very moment of gratification, the infinite gulf between these and true joys — between the death of selfish existence and the life of a pure and loving soul. It is not the less torture, because it is self-torture, and because we have sought and labored for its attainment.

Even a little child understands that his moods of ill-temper and fretfulness do not make him happy, although he resists the efforts of those around him to lead him back into the sunshine of love and content. The fulfilment of a desire is not joy, unless the desire is pure; it gives no true de-

light, but a false and simulated pleasure, whose inmost reality is dissatisfaction. As a French author strikingly says, "There is one frightful page in the book of human destiny — fulfilled desires," and if we consider it closely, the hells themselves are only the fulfilled desires of false and selfish souls. The Divine Providence, watching them in tenderness to keep them back from deeper pain and evil, from extinction of themselves and others, seems to them a check, a restraint, a punishment, for in their hearts they recognize love no longer.

SWEDENBORG AND THE RELIGION OF THE FUTURE.

New Church people regard Swedenborg as the providential herald of a new age, whose already breaking dawn is sure to advance to the perfect day. This they think because of their confidence in the *truth* of the system of religious doctrine which Swedenborg brought to light. But are there any *perceptible* indications that the old systems and ecclesiasticisms are really losing their power, and that the principles which Swedenborg declares will descend in their place are coming into acceptance? By casting a glance on the religious history of the Christian world there is one thing that stands out in bold relief. The lines of sectarian division have been along the lines of national and political divisions. The prevailing religious systems have been closely identified with race characteristics and prejudices, and the enginery of State policy. The student of history will observe that the permanent division of the colossal Roman Empire into Eastern and Western parts, was accompanied by the permanent separation of Eastern and Western Christians into the communions of the Roman Catholic and Greek Catholic churches. The Greek Catholic church, the religion of Greece and Russia, is the apostolic religion, modified by Oriental barbarism, and adapted to the needs of Russian

despotism. The Czar of Russia is the same absolute autocrat in spirituals as in temporals,—the Pope of the Eastern Church. Again, if we come forward to the epoch of the Protestant Reformation of the 16th Century, we shall see that after Luther, Melancthon, Zwingli, and Calvin had preached and written, after the thunders of the Thirty Years' War had ceased to reverberate over Europe, that the line that separated the countries where the Reformation had succeeded, from those where the Papal Church still maintained its ascendancy, was very nearly the line that separated the Teutonic from the Latin nations. And it is moreover true that political considerations had much to do with the overthrow of the spiritual and temporal authority of the system through which a little clique of Italian ecclesiastics were enabled to dominate all Europe. The movement of Luther afforded a good opportunity for the national spirit of the German and Scandinavian countries to assert itself, and accordingly, Sweden, Norway, Denmark, and all Northern Germany were lost to Rome.

Again, in the Netherlands, we find that not all the cruel repression of the Duke of Alva could prevent the Teutonic Netherlands, that is Holland, from maintaining the distinctive tenets of the Reformation. The story of the long and bloody struggle of the Dutch for religious freedom is one of the grandest in all history, so splendidly told in the pages of our own Motley; and it is worthy of perpetual honorable mention that to Holland, rather than to either Germany, England or America, belongs the credit of first maintaining for all, as a matter of principle, freedom of religious worship and action. But, on the other hand, the purely Celtic Netherland country of Belgium is Roman Catholic to this day, although a country of great industrial prosperity and liberal government. France remained Catholic, as also Spain, Portugal, Italy, and Ireland. But Saxon England was readily inclined, by the genius of her people, to cut adrift from Rome, and to range herself under the banner of the Reformation, which the offended temper and the vaulting

ambition of Henry VIII. made his policy. In Scotland the Lowlanders, who are probably more Norse than Celtic, accepted the new movement in religion, furnishing themselves a famous preacher and leader in the Reformation, John Knox. But the Highlanders were staunch adherents of the old faith, and little short of extermination sufficed to break the spirit of their constancy.

Now if pursuing our examination we follow the history of the sectarian divisions in the Protestant world, we shall notice the same adaptation of the religious systems, not only to the intellectual genius of the nations, but to state policy and political institutions. And each one of the great churches of the Protestant world has continued to draw its adherents mainly from the people with which it was identified in historical origin and patriotic association. The Evangelical Lutheran Church is the church of the German and Scandinavian countries. The people of Holland have their own Dutch Reformed Church, the Presbyterian Church is indigenous to Scotch soil, and the Established Church of England is adjusted very nicely to the political constitution of the country; and all these churches are established by law in those countries, and supported out of the public revenues, and so the ministers of religion are, in a certain way, the agents of the government, deriving their appointment and their pay from government, and usually very conservatively attached to the governmental institutions; and churches outside of the Establishment are as apt to be identified with progressive movements in the state.

Look at the English Independents, the progenitors of our own New England forefathers. The political principles of John Calvin are favorable to democratic ideas, and so it fell out, that the religion of Calvin was the standard around which the democratic element in England rallied in the bloody struggle against ultra-royalism, which ended in the dethronement of the Stuarts and the liberalizing of the English constitution. And in the United States, this traditional, hereditary, and nationalistic composition of the churches

has been preserved, and is identified with their spirit. The Congregational Church is the traditional church of New England; patriotic memories attach to its history; and it flourishes now only in those communities where the children of the Pilgrims are the dominant elements. The descendants of the Knickerbockers still worship at the altars of the Dutch Reformed Churches of New York. Presbyterianism draws its membership chiefly from Scotch and Scotch-Irish elements in our population, while Lutheranism is the religion only of the German and Scandinavian immigrants of later days. Of course there are religious sects in this country which do not so fully illustrate this point, but the line is clearly to be traced. The Methodist is perhaps the most cosmopolitan of American churches.

Now if we are to have International Arbitration instead of war; if we are to have international adjustments of coinage; if workingmen organize internationally for the protection of their interests; if the fires of ancient enmity burn low; and more than all, if here in America a new race is being born to which all peoples contribute, with the promise that none, not even the Anglo-Americans, shall have any primacy, shall we not attain at last something like that Christian Unity which has been the dream of the centuries? But what difficulties would not lie in the path of an attempt to introduce the distinctively Russian Greek Church into England? And, although the embers of the old-time hatreds between France and England do not burn at all, still the recent attempt to put Father Hyacinthe's reform movement, in the French Church, under the patronage of the Church of England, has been generally condemned as an unwise course. English and American Protestant missions in Italy find great difficulty in adapting their religious systems to the genius of the Italian people. And a church whose ideas and whose historic associations were distinctively German would find but scant welcome in France, which burns with ill-concealed desire to efface the memory of Sedan.

Taking these considerations into account, let us now re-

member that in the last century, amid the snows of Sweden, there arose a man who communicated to the world, in an imperishable form, a religious system which anticipated and overcame the objections of modern science to the truths of religion, which vindicates, in a rational way, the dearest and most important verities of Christianity, and which with its clear insight into the realm of spirit, and its inflexible morality, offers a remedy for that decline of faith which has sometimes seemed to threaten the foundations of society. The religion of Swedenborg, if I may for a moment so style it, is adapted to the universal genius of humanity, while it is utterly devoid of all national coloring. It represents to no nation any of the defeats of history, and is adapted to any form of civil government, unless indeed there be excepted that absolute despotism, in spirituals and temporals, which has but one representative among European nations. Swedenborg himself was a cosmopolitan. The herald of the New Church was born in a country which, although the home of a race whose remote past is full of conquest, and which has been always a far roaming as well as a most vigorous stock, still has been long almost shut out from the politics, the rivalries, and the battles of Europe. There is but one nation in Europe, and that Russia, with which Sweden is not in the most perfect friendship, and the literature of the country, as well as its people, are regarded with universal favor.

Swedenborg travelled in all the countries of Europe, domesticating himself in England and Holland as well as in Sweden, and publishing his works in all three countries in the language of scholars at that time. There was nothing narrow, bigoted, or local in the character of his mind, his learning, or his sentiments, much less in his doctrinal theology. His own personality he kept entirely, absolutely, completely, subordinate, lost sight of, even, before the great work to which he believed himself called. Luther, Calvin, Knox, Wesley, each had their strong personality which gave color and direction to their religious movements, and which made them indeed the recognized founders of dis-

tinct schools and sects, each of which had its peculiar work to do. But Swedenborg was sublimely patient. He was not a recluse from society by any means; he enjoyed the favor and the friendship of great men and of sovereigns whose useful and well appreciated servant he was in public affairs. But he never set about establishing an ecclesiastical organism, and this will, in the end, be all the more favorable for the acceptance of the truths he brought to light. The simplicity and piety of his life were illustrated by his willing acceptance of the last rites of religion at the hands of the minster of his ancestral church when dying in a foreign land.

It ought to be observed, too, that those peoples now within the Roman Catholic communion could accept the New-Church theology, and Swedenborg's interpretations of truth, with less difficulty than they could any form of Protestantism existing. Swedenborg was Protestant in this, that he stood upon the great principle of the right of private judgment, and insists upon free and rational faith, but there are in his system many points nearer to the best Catholic theology than European Protestantism. I have not time to point these resemblances out, but instance only the belief, by both Catholics and New Churchman, in an intermediate state in the other life. Certainty in religion is found in the one system by a uniform method of interpretation of the Sacred Scripture, in the other by the infallible declaration of the visible church itself, as a tangible ecclesiastical organism. Swedenborg writes of the great struggle in the church which we call the Reformation, not at all in the spirit of a partisan, but with a philosophical, a candid, and a charitable spirit.

The religious atmosphere of Europe is to day one of unrest and of anxious looking forward. Religious wars have ceased from the time of Swedenborg, and the progressive spirit that has been sometimes silently working is now abroad in the lands. Space will permit only a cursory glance at the condition of religion in the several countries. Among the countrymen of Swedenborg, in the Scandinavian

lands, there has sprung up within the last twenty-five years a progressive movement and a fierce conflict. The political constitution of those countries is singularly democratic, but in both church and state there is, nevertheless, a prevailing conservatism of opinion which is almost as firm as the everlasting hills. The Lutheran Established Church is ruled by a narrow intensely conservative spirit, but of late years the contest between the liberals and conservatives, in church and state, has assumed great prominence; and now in that corner of Europe, of which we hear very little, there is a political, intellectual, and religious warfare going on, which for intensity, almost ferocity, sometimes equals, if it does not surpass, the heated conflict in Britain between the adherents of "Dizzy" and "The People's William." The Established Evangelical faith will be modified; and Swedenborg, already risen high in the estimation of his country, will be likely to come into larger appreciation as the outcome of that conflict of the old with the new which he foreshadowed.

So in Germany we have the Old Catholic Liberal movement on one hand, and also the movement within the Lutheran Church to bring in the voluntary system of church support, in place of the Establishment, which tends to fetter thought and obstruct progress.

France, nominally Catholic, is practically unchurched; and her statesmen are looking about them to find a religion that will not oppose the republic, like that of Rome, and yet one that will meet the spiritual wants of the people. Where to turn they do not know. The old Protestant faith of France, although it lingers in the land, is incapable of action and repugnant to the prejudices of the nation. As for Italy, her religious condition is aptly illustrated by the life of her late King Victor Emanuel, who, reared by the Jesuits all his life long, was an instrument in the hands of Cavour and other liberal statesmen, and was excommunicated by the Pope for his rebellion and usurpation, yet on his death bed, sought and received the absolution of the church, well knowing and intending however, that his son and heir was to continue the

usurpation which he must have confessed as his own chief sin.

In Scotland, as in Germany, a portion of the Presbyterian Church have, of late years, voluntarily withdrawn from the patronage and aid of the Church of Scotland, because they objected to government support and influence in the church; and in England, although the movement for Disestablishment is in abeyance as yet, the purpose exists on the part of a large body of the people, although the Established Church is, I think, itself more receptive of new light than establishments usually are.

In conclusion, it is to be pointed out that even in the first and feeble days that have passed, the New Church has illustrated, in good degree, the truth of the idea advanced of its universal adaptation to the genius and needs of all people. Heralded by the Northern sage it has taken deep root in the British countries, finding in these its first and warmest welcome; but translations of Swedenborg have been made, and societies of the New Church exist in France, and books advocating its doctrines have been written by Frenchmen. The same is true of Italy. Translations have been made, able advocates appeared, and societies organized in Germany, also in Austria and several lesser countries. Denmark, Sweden, and Norway, contain societies.

Within the fold of the Russian Church, receivers have been found. British colonies in America, Australia, and Africa have societies, and in India a partial translation has been made into the native tongue by a Hindoo receiver. The progress made in the United States, although slow as elsewhere, is of an encouraging character, and embraces receivers in every part of this country, and drawn from all the more prominent elements in our population.

The approach of the world to the New Church, and the general recognition of the mission and the character of Swedenborg, may be not much more rapid in the future than in the past, the lines of sectarian separation and of doctrinal difference may slowly fade out, the Roman Catholic

Church may, and probably will, stand unchanged for a long time, and possibly, although not probably, the Sword that sleeps in the Syllabus of Pope Pius IX. may be drawn to menace the progress of the nations; but there is reason to believe that the life-giving principles, the calm and reasonable philosophy, the pure morality leading to healthy life in the world, which Swedenborg labored for, will, in due time, exert their full regenerative force upon society and bind the nations in the sweet bonds of charity.

SWEDENBORG STUDIES.

A QUOTATION FROM THE "ANIMAL KINGDOM" IN THE "APOCALYPSE EXPLAINED."

It has not been known till lately that Swedenborg made any direct use of his scientific or philosophical works in his theological writing, and by some it has been hastily supposed that the books written before his intromission to the spiritual world have no connection with the New Age. In fact, however, as he himself states, and as a perusal of his philosophical works will show, from the beginning of his studies, he was led by the Lord, continually, into new principles; first into those of this world, and afterward into those of the other. We know that upon his table lay, commonly, only copies of the Word and indexes of his theological works.

It is clear, however, that in writing on the Divine Love in 1763, and in illustrating his subject from the uses of the bodily organs, he recurred to his "Animal Kingdom," and quoted a passage written in 1743, on the uses of the trachea or windpipe, the only change being the insertion of the words printed in italics. The passage is a part of n. 373 of the "Animal Kingdom," and of section v. of the "Divine Love," which is printed as an appendix to the "Apocalypse Explained": —

"In regard to the windpipe, its uses are: 1. To afford a way for the air and the breath of the lungs to flow forward and backward, and to accommodate itself to their numerous and diverse modes of action, both in inspiration and in expiration. 2. To examine and correct the air imbibed into the lungs lest anything hurtful should flow in, and to distend with vapors the air issuing from the lungs, and thus to free it from effete matters, *and to expel them;* and also, in general, by excretion, to purge the lungs from viscous phlegm. 3. To serve the larynx *and epiglottis* as a pillar, or to adapt itself fully to its motions and tremulous vibrations; to arrange the walls of its channel that the air may strike upon it, and to extend its coat, that when the air strikes upon it, it may give a tremulous motion, and thus to excite the rudiment of sound which the larynx *and glottis* may form into singing or speech; that is, may modify; also to moisten the larynx continually with a vaporous dew. 4. To supply aid and to assist the neighboring œsophagus in its office of swallowing. 5. To infuse the alternate respiratory motions of the lungs into the neighboring parts, and by or through them into the parts remote and ultimate, namely, into the œsophagus, through this *with the diaphragm* into the stomach, and thus into the viscera of the abdomen; also into the ascending carotid artery, and the descending jugular vein; also into the sympathetic nerves of the great intercostal and the par vagum, and thus to renew the motive life of the body. 6. To insinuate into the neighboring parts, and through these into the lowest and highest parts, its own sonorous tremblings, and those of the larynx, and to excite the arterial blood mounting to the head and brain, and the venous blood flowing back from the head and brain, and by a general modification to exhilarate and animate, and thereby renew the sensuous life of the body."

"WITHOUT OTHER MEANING."

In treating of the thirty-second chapter of Exodus, which contains the account of the molten calf made and worshipped at Horeb, Swedenborg makes use of an expression which has given rise to some comment. After bringing forth the spiritual meaning of the story, as indicating especially the inability of the Israelites to be other than mere representatives of a true church, performing rites to which they them-

selves were capable of attaching no meaning, he comes to verse twentieth, which speaks of the idol ground to powder, and cast upon the water of which Moses made the children of Israel to drink. We here read: —

"By the sons of Israel is meant that nation without any other sense, since its selfhood is here treated of." — A. C. n. 10466.

The evident difficulty is with the idea that the meaning of this verse is limited to the Israelites, having no more extended application, nor any spiritual sense; and such seems to be the statement. Any such declaration, however, would stand against all general principles of inspiration. Swedenborg gives in this portion of the "Arcana" what he calls the internal historical sense, of which he says: —

"In this lower sense, the internal sense is determined to the nation which is there named." — A. C. n. 4279.

The difficulty attaching to this point may, therefore be stated in the question, Is the historical internal sense the only one contained? And the question must be at once answered in the negative. What did Swedenborg mean, then? To the writer, the matter seems clear.

The Israelites had been left to themselves, as it were. Having advanced to Mount Sinai, their movements ceased, and they ceased for the time to represent in those movements the steps of regenerate life, and of the process by which the Lord would make Divine the nature assumed from the virgin. Having been so left, the Israelites acted their own uncontrolled will, and set forth that will or their selfhood, and not their own, only, but that of all men. For the worship of the calf denotes abandonment to one's own natural desires, — serving them, and regarding them as the true guide of conduct.

The meaning, therefore, is, of selfhood, that of the Israelites in the historical internal sense; and in a sense more

interior, that of all men; and going more deeply still, there is a sense applicable to the temptation which must have assailed the Son of Man, though in Him it was but a temptation, and never a sin. This interpretation of His words agrees with Swedenborg's statements on the contiguous pages, where he applies the account to others than the Israelites. A. C. (n. 10406) speaks of "many such in Christendom to-day;" n. 10402 refers to "the Jews to-day and certain Christians;" and n. 10500 declares that "it is likewise with Christians who live wickedly, though seeming to be in external devotion and piety when in worship."

But there is "no other meaning." The verse and all the context records no step forward in the regenerate life, but rather a backward one toward old, Egyptian ways. That progress was set forth in the ascent of the mountain by Moses, to whom were then communicated the conditions of further advance; but down below him was transpiring that which indicated the pitiable weakness of self-guided men, and its wretched consequences. Thus the account looks downward into the selfhood, and the story of calf-worship has no other than this application.

THE NATURE OF SWEDENBORG'S TESTIMONY.

THE questions were lately raised, Does Swedenborg speak as an eye-witness in his memorable relations? Could he always have been such? If he narrated what was told him, does he mean to refer to such information when he uses the expression "*heard and seen*" in connection with the contents of the work on "Heaven and Hell," and elsewhere?

These questions admit but one answer, and that may be made at once. In his memorabilia, for so his caption should be read rather than in the unfortunate translation formerly made, he speaks as an eye-witness. These memorabilia occur at the end of the chapters in three of his works, and may be rapidly scanned, when it will be found that they contain what Swedenborg saw. He states his presence as an eye-witness in all but two, found in "T. C. R." (111 and

162), and these will be seen upon examination to narrate matters of which he had knowledge as a matter of course, being in daily association with spirits.

The remarkable relation which gives account of the ideas of various companies of spirits about heavenly life, of their instructive experience in respect to these mistaken expectations, and of their subsequent visit to a heavenly society, might seem a possible exception to this rule. But there is not the least inherent improbability as to Swedenborg's participation in every scene described; and, as if to meet the criticism beforehand, he distinctly refers at the beginning to probable incredulity, and says: "I assert in truth that the memorabilia were truly done and seen . . . in a state of full wakefulness" (n. 1), and at the end, "Again I assert in truth that these things were done and said as related, the former in the world of spirits and the latter in a society of heaven" (n. 26). Thus he does not give the least room for doubt.

One who had followed Swedenborg through his scientific studies would be so assured of his reverent accuracy in observation and statement that he would understand "heard and seen" to mean what Swedenborg actually *knew* by the "living experience" as he calls it. Looking back upon it all, as he wrote in his last earthly days the Coronis to the True Christian Religion, he said:—

"I have been an eye-witness, of the truth of the arcana I have become assured" (n. 21).

INFESTATION.

Our Father, who art in the heavens, deliver us from evil.

O Thou! who art supreme on high,
And Lord of all below;
My God! my God! oh, hear my cry —
The suppliant voice of woe!

Stretch forth, I pray, Thy mighty arm,
And bear me from the deep
Where lurk foul fiends to work me harm —
To rouse low loves from sleep;

To snare my rambling footsteps in
Soft pleasure's primrose way;
Then drag me down the slopes of sin,
And make me vile as they!

As when beneath the stormy sea
Crouched Thy repentant seer,
And poured a plaintive prayer to Thee,
And Thou wast quick to hear;

So now, when,— nigh what seems a steep
Lashed by hell's flamy waves,—
I bend, imploring Thee to sweep
The tempters to their caves.

Hear, Thou!— and make them wish for wings
To speed their downward flight!
Then grant me, Lord! the peace that springs
From trust in Thy dear might.

I cried by reason of my affliction unto the Lord, and he heard me; out of the belly of hell cried I.—Jonah ii., 2.

UPHARSIN AND PERES.

THE wonderful writing was MENE, MENE, TEKEL, UPHARSIN.—DAN. v. 25.

Daniel explains MENE and TEKEL: but why does he say PERES (ver. 28) instead of UPHARSIN? The letter U here is the word for *and*—

> "MENE, MENE, TEKEL, U. PHARSIN.
> Numbered, numbered, weighed, and dividing."

The word U., *and*, is always, as here, joined to the following word. Its vowel sound requires the P to be pronounced like *f* or PH. The four words, mene, mene, tekel, peres, are past participles, singular number, and masculine gender. But parsin (pharsin) is an active participle, plural masculine. When Daniel explained pharsin he dropped the plural ending *in*, leaving phars, and then inserted the past participle vowels, *e-e*. Since his new form had no vowel before it, the *ph* became *p*. Hence he wrote PERES (ver. 28), making all four words past participles, singular, masculine.

But pharsin means "they are dividing"—the different portions or elements of the kingdom are now, this hour, falling to pieces.

The language is ancient Chaldee: or "Syriac," as our English calls it in DAN. ii. 4 ("Syriack," Oxford Bible). Daniel himself calls the language ARAMITH; that is, Aramean. At a later day this language was represented by that which the Lord and the disciples spake; by the Targums or Chaldee translations of the Hebrew Scriptures, and by the Samaritan of the books of Genesis to Deuteronomy. Aramith or Aramean, Syriac, Chaldee, and Samaritan are merely different names for what is, in general, the same language: although printed or written pages of Syriac do not look the least like Chaldee pages, and these again are not at all like Samaritan. But handwriting, letters, and type have nothing whatever to do with the language itself.

BOOK NOTICES.

PROTESTANT FOREIGN MISSIONS. Their Present State. By THEODORE CHRISTLIEB. Translated by D. A. Reed. Boston: Congregational Publishing Society. 1880. pp. 250.

DR. CHRISTLIEB, of Bonn University, has given to the world a book very much needed by all having any degree of interest in mission work. And while the interest of the New Churchman in this work has a somewhat different character from that of those who labor to save the heathen from imagined Divine wrath, it is but the more intense and hopeful, seeing that it recognizes a new power in Christianity proceeding from the more complete opening of the Word.

The two points in this book which are especially interesting, are the extent of the work and the spirit in which it is performed. Dr. Christlieb shows that the missionaries are now scattered over nearly every region. In statistics, he notes the following comparisons between those of eighty years ago and the present: missionary societies, seven to seventy; missionaries (men) employed, one hundred and seventy to twenty-four thousand; converts, fifty thousand to one and a half millions; annual receipts, two hundred fifty thousand to six million dollars; languages and dialects, in which portions of the Word have been printed, fifty to two hundred and twenty-six; copies of the Word, five millions to one hundred forty-eight millions.

These computations, carefully made, originally and thoroughly revised by the American editor, are astounding. We are accustomed to think of the growth of certain great Christian bodies during the century as a sign of the New Age, but their remarkable efficiency, in the lands where gentilism of the most depraved kinds has long prevailed, is as remarkable as their own growth. Dr. Christlieb shows that these bodies, rather than the Roman Catholic, Lutheran, or Church of England connections, are doing the work.

As to the spirit of the work, it appears that home jealousies are not lost sight of abroad, but are much lessened, while we read that —

"Lord Northbrook, former governor-general of India, recently publicly expressed his astonishment at the falling away in India, of dogmatic dif-

ferences, and at the oneness of all missionaries and Christians of the various denominations as to fundamental doctrines." — p. 31.

"As an example of what has been done, the governor of the island of Figi, once occupied by cannibals, reports eight hundred churches, one hundred and two thousand out of one hundred and twenty thousand people, regular worshippers, forty-two thousand children in fifteen hundred and thirty-four Christian day-schools." — p. 87.

Thus the great work has been nobly begun, and its continuance, both in sending roots downward and spreading branches outward, seems assured. T. F. W.

Memoir of Emily Elizabeth Parsons. Published for the Benefit of the Cambridge Hospital. Boston: Little, Brown & Co. 1880. pp. 159. $1.00.

Prof. Parsons, in consenting to the publication of this memoir for the benefit of the Cambridge (Mass.) Hospital, has done the world a service. There is great need of books of this sort, made up of the stories of war life, told by those who were in the struggle and spoke out of their hearts. On such books the patriotism of the next generation will feed; and it is a good time now to multiply them and place them in public and private libraries everywhere. And by the side of the memoirs of the noblest, this story of Emily Parsons is worthy to be placed.

Born in 1824, and dying in 1880, she found time to do a noble life's work. Though lame and of defective sight and hearing, she answered with joyful alacrity the call of her imperilled country, and "did what she could." At the hospital of Fort Schuyler, N. Y., on a steamer at Vicksburg; at Lawson and Benton Barracks hospitals, St. Louis; she labored with the womanly tenderness and efficiency of which her letters unconsciously tell; and with only such intervals of rest as overtaxed strength required. She was at last at the head of the nursing department in the immense Benton Hospital.

To the New Churchman this book has a special interest, for she was of the New Jerusalem. To the dying, she spoke of the spiritual world; to the agonized, she brought the pacifying influence of the Word; in all her labors she was sustained by her sense of the nearness of her Lord. And she loved the work to which the Lord had called her; and, when the war was over, came home and hired a little house, and lived there with the sick poor to whom she ministered, till by the hundreds whose last sorrows

her mercy had assuaged she was received "into everlasting habitations." T. F. W.

The Presbyterian Review. New York: A. D. F. Randolph & Co. $3.00 a year: 80 cents a number.

This *Review*, just entering upon its second year, is a quarterly of two hundred pages to the number, and is an honor to the Presbyterian body. Its most important portion, the reviews of recent theological literature, occupies about one-half the pages, and is arranged under the heads of Exegetical Theology, Historical Theology, Systematic Theology, Practical Theology, and General Literature. The editors are seven professors, from as many theological schools, and they give to the *Review* a strongly scholarly character, which, while it may make it less readable by the people, must render it a healthful stimulant to the students and scholars of the body.

The characteristic of Presbyterianism seems to be an intense intellectualism, which naturally delights in metaphysics, and in the nice distinctions known to ecclesiastical trials. With scathing logic, the *Review* punishes the unfair deductions of some scientists, and shrewdly points out all the errors of those it commends.

We are seldom confronted with Calvinism, so little modified as we find in this *Review;* but there is an evident progressiveness even here. Witness the kind words about Zöckler's theory as to primeval man, that there was "an original and innocent childhood age, admitting of development in knowledge of, and mastery over nature, while also allowing all the deterioration consequent upon the fall;" and this of Boyd Dawkins' "Early Man":—

"As to the determination of the absolute time at which these events took place, we do not consider it of primary importance. It is more a matter of curiosity than of necessity. The order of events is the true history. We can afford to wait until, on one side, we have learned better to understand the mode and meaning of the Bible chronology, and on the other, until geological investigation has finished its work." T. F. W.

Helpful Thoughts about the One True God. pp. 30. A Testimony to the Value of Swedenborg's Writings, from a Member of an Orthodox Church. pp. 26.

These pamphlets are from the pen of Chester E. Pond of Philadelphia, and may be obtained from him at 1432 Chestnut St. The first is a forcible presentation of the writer's reasons for accepting

the doctrine of the New Church as to the Lord, and makes no mention of Swedenborg; the second is a careful treatise, somewhat open to the objection of giving praise to Swedenborg as the originator rather than as the publisher of the New Truths, but otherwise likely to be very useful. We cordially acquiesce in the following remark (Testimony, page 9).

"If the members of this organization generally were now enjoying that *interior heart union with the Lord* of which Swedenborg so often speaks, and which constitutes the great central thought of all his teachings, I believe they would shortly accomplish more toward evangelizing the world, than all the other denominations combined." T. F. W.

The Good Light. By Jas. Speirs. London. 16 pp.

This bright "address to the young" shows that Mr. Speirs has the rare gift of meeting children on their own ground, and instructing while interesting them.

What the Angels See, and other Rhymes for Children. By Mrs. C. F. Fernald. London: Jas. Speirs. pp. 30.

The little poem which gives its name to this pamphlet is very sensible and sweet. All the poems would please children, and several contain good instruction. T. F. W.

MONTHLY NOTES AND COMMENTS.

The State after Death.

Rev. W. H. H. Murray, formerly a Congregationalist minister, is now delivering a lyceum lecture on "Here and Hereafter," which contains, with some fanciful ideas, certain truths stated in a very emphatic way; as, for example, the following in regard to the state after death:

"My mother is not a forlorn and vagabond spirit; a thin, unsubstantial ghost, held apart from the joys of embodied beings and the sweet companionship of associated life; wretchedly patient while the years revolve below, and men make them merry, and eternity lengthens its duration above in which the gods are happy; waiting, waiting, waiting thousands, and it may be millions, of years for some imaginary period of time to come, for some imaginary trumpet to blow, or ever she can find a form in which to make her home, and through which to find joy in ministration, only at last to be thrust back into the old, bare, corruptible body in which she tabernacled perforce, and which so miserably failed her in the end that it wrung her closing years with pain, and made God's taking her out of it the finest mercy and sweetest act he had done her in all her mortal years."

The New Church Abroad.

Sweden.— The Rev. A. Boyesen writes that the attendance on their regular worship in Stockholm is slowly increasing, and that some new members have been added to their Society, but that public lectures have not been delivered in the capital during the past year for want of adequate means. He has, however, made missionary visits to various parts of the country, and delivered twenty-three lectures in Gottenburg, Copenhagen, Carlscrona, Carlstorp, and Prinshaga.

Poland.— In his last report the Rev. Mr. Schiwek writes that he was very ill during the winter, but that since his recovery he has assiduously fulfilled the duties of his office, administering the Communion to five groups of receivers, and preaching to them on Sundays. He is much disappointed at the police having stopped his sale of New-Church books on account of his not having a proper license, which it is, however, too expensive for him to obtain from his personal resources.

Hungary.— The friends in Buda-Pesth have put into press their Hungarian translation of Le Boys des Guays' "Letters to a Man of the World," prepared from the revised American translation. This is a work which experience has proved to be most useful in introducing the doctrines of the New Church to sceptical minds in Germany as well as in Hungary.

"*Emphasize the Agreements.*"

The *Christian Union*, in reference to the case of Rev. Dr. Thomas, who has been preaching among the Methodists of Chicago, doctrines not so closely Calvinistic as are held by some of his ministerial brethren, and who has been undergoing examination therefor, speaks under the above title of the unfortunate differences which arise between co-workers on non-essential matters, taking away their strength and energy from their main work. The *Union*, which lives remarkably near to the spirit of its name, says: —

"If all Christian ministers would emphasize the agreements of Christians rather than make the less important disagreements the most prominent; if there was union in the citadel of essential beliefs rather than conflict in the face of the enemy in the outer breastworks of non-essential doctrines, there would be great gain to the cause of Christ. An intense emphasis on the divine person, Jesus Christ, and on the other great facts that are clearly stated in the Bible, and on which all Christians agree, is

more likely to build up the kingdom of God than a constant parading of minor disagreements in regard to modes and mysteries."

We are sometimes painfully reminded of the absence of that brotherliness which the *Union* and most of our exchanges seem to be diligently seeking to restore, and recall what Swedenborg says of the state of the primitive Christian Church before the Nicene Council: —

"When a schism would not even have been called a schism, nor a heresy, heresy; but a doctrinal belief according to the opinion of him who held it; which they would have left to the conscience of every one, — if only it did not deny the principles; that is, the Lord, eternal life, and the Word; and if it was not against Divine Order; that is, contrary to the precepts of the Decalogue." — Arcana, n. 1834.

The Ultimate Design of Man.

Prof. Frederic Godet, D.D. of Switzerland, treats of this subject in the *Princeton Review* for November, in a way which gives delight to a New Churchman. He considers first the question, has man an ultimate design, giving a forcible affirmative answer; then shows that this must pertain, not only to the race collectively, but to the individual; says that the design must, first, be applicable to all; secondly, embrace all the faculties; thirdly, apply to every moment of man's existence: takes up successively pleasure, knowledge and duty, but finds that these do not fully meet the three requirements; and then asserts the ultimate design to be conjunction with God, and shows the adequacy of this design alone to answer every demand.

"To be associated with this mysterious Being, to participate in his thoughts, to serve as an agent for his power and his love, to be a fellow laborer in his work, this is the ideal which reveals itself to our soul and becomes the object of our supreme aspiration. It is the revelation of the mystery of our destination."

He then shows how this is attained in Christianity, and says that the Gospels set forth the ideal in distinct history, realized in a being, who may be called the divine life lived humanly.

"The Infinite Being did not remain in his inaccessible spiritual nature; He became incarnate in a human being and this Being calls us to himself, saying, 'I am the Bread of Life which came down from heaven to give life unto the world.'"

Unwritten Sermons.

Rev. Narcisse Cyr contributes his opinion of American preach-

ing to the *Christian Register*, and describes what he considers to be the more effective method :—

"The writer, having heard nearly all the great French modern preachers, both Catholic and Protestant, and many of the American pulpit orators, has been deeply impressed with the fact that the latter lose a great part of their power and efficiency by being so dependent on the manuscript. It is high time that a reform should be inaugurated in the interest of a more natural method.

"The Protestant preachers of France, although far from being perfect, seem to us to have shunned, more than those of this country, the evils we are pointing out; and we attribute this to the fact that they never read sermons. The greatest orators unite in a remarkable degree the living freshness of extempore discourse with the instruction of the written sermon. How do they accomplish this? By meditating deeply on their themes, putting their main thoughts, if not all their thoughts, on paper, becoming thoroughly imbued with the subject, and then, when they have done all in their power to prepare, trusting God for his aid during the delivery."

Cost of Converting the Heathen.

The *Missionary Herald* has lately called to account a secular newspaper which had printed the statement that "the average cost of a heathen convert was, some time ago, estimated at $50,000," and has made a computation of the cost by comparing the whole amount expended in Southern India with the sixty thousand converts made there in 1878. The result is not far from $200 to each.

We are glad to have the statement corrected. While, without the least sympathy with the idea that a heathen man is a lost soul, and while fully convinced that the religious systems of all peoples are capable of leading them in the way which tends upward, and while well aware that these religions, if in their native purity, would be far preferable to a corrupted Christianity, yet we believe the good aspects of the work of missions far outbalance its objectionable features. In all gentile nations having commercial relations with Christendom, idolatry seems to have a footing, and morality is often neglected, while the laws of physical health are unknown. To such the missionaries bring succor both for soul and body, and the great work of carrying the true gospel into all the world seems to have found a noble beginning in this enterprise. When all the bodies can work without hostility to each other, and without despising the gentile faiths, we shall find the "cost of converts" still farther diminishing, and the receptivity of the gentiles proportionately increasing.

THE
Massachusetts New-Church Union

The Business Organization of the

Massachusetts Association of the New Jerusalem.

OFFICERS:

FRANCIS A. DEWSON, of Newton, - - *President.*
ARTHUR BURNHAM, of Boston, - - - *Secretary.*
ALBERT CUSHMAN, of Brookline, - - *Treasurer.*

DIRECTORS:

GEORGE ROPES, of Boston,
GEORGE B. DAVIS, of Boston,
H. P. CHANDLER, of Roxbury,
JOHN A. THOMPSON, of Roxbury,
R. M. PULSIFER, of Newton,
LYMAN CLARK, of Brockton,
SAMUEL M. WARREN, of Roxbury,
THOMAS HOPE, of Providence,
ALBERT MASON, of Brookline.

Headquarters of the Association and Union:

No. 169 TREMONT STREET,

BOSTON.

Free Library and Reading Room.

The works of Swedenborg, and collateral writings of the Church, kept constantly in full supply for sale or loan.

The Presiding Minister and Missionary of the Association,

REV. JOSEPH PETTEE,

May be found at these Rooms, every Wednesday and Thursday, from 9 o'clock A. M. to 4 o'clock P. M., for consultation or other service. His address at other times is at Abington, Mass. Application for ministerial service within the limits of the Association may at all times be made to him at either address.

Subscriptions Received for all the Periodicals of the Church.

BOOKS RECENTLY PUBLISHED

RECEIVED, AND FOR SALE AT THE

BOOK ROOM

OF THE

Massachusetts New-Church Union Building,

169 TREMONT STREET,

BOSTON.

Rotch Edition of Swedenborg's Works.—Divine Providence; cloth, $1.50. Apocalypse Revealed; 2 vols. cloth, 2.75. True Christian Religion; 2 vol. ed. cloth $3.00. True Christian Religion; 3 vol. ed. cloth $3.75.

Compendium of the Theological Writings of Swedenborg.—By *Samuel M. Warren.* Revised edition, with portrait of Swedenborg, and with biographical introduction by *Hon. John Bigelow.* Price reduced to $3.00.

Symbolic Character of the Sacred Scriptures.—By *Abiel Silver.* Revised edition. 12mo, cloth, $1.25. The True Character of the Bible. By *L P Mercer.* Revised edition. 12mo, cloth, $1.25. Swedenborg and the New Church. By *James Reed.* 12mo, cloth, $1.00.

A Biographical Sketch of Thomas Worcester, D. D. By *Sampson Reed.* Price, 12mo, cloth, .75; paper, .60.

The Lost Truths of Christianity. 12mo, cloth, price $1.25.

Swedenborg Library.—Edited by *B. F. Barrett.* 12mo, cloth, .50 per vol., set of 6 vols.

Manual of the Doctrines of the New Church. Cloth, 16mo, price .75.

Ontology.—By *Emanuel Swedenborg.* Translated by *P. B. Cabell.* Paper, .50.

Papers read before the Swedenborg Reading Society. Session 1879-1880. Paper, .25.

The Ways of God to man.—By *T. S Arthur.* Cloth, .75; paper .25.

Talks with a Child on the Beatitudes.—By *T. S. Arthur.* Cloth, .75; paper, .25.

Sampson Reed.—By *Benj. Worcester.* Price .05.

Uses of Church Membership.—By *W. Goddard, Jr.* Price .05.

Any of above-named books sent by mail, post-paid, on receipt of price.

The New Jerusalem Messenger. Published weekly, in New York, by the New-Church Board of Publications; price $3.20 a year. Subscriptions received.

Address, **NEW-CHURCH BOOK ROOM,**

No. 169 Tremont St., Boston.